The
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A Significant Anniversary.

The coming of August will cause many persons to recall an anniversary sadly significant for themselves and many others. Ten years ago the world plunged into the horrors of warfare. The event came as a shock to innumerable people for although the newspapers had become more and more anxious in tone it seemed incredible that the leading nations of Europe could not devise some reasonable means of adjusting their differences. With that end in view our own diplomatic representatives laboured to the eleventh hour and we hoped their labour might not be in vain. Unfortunately the powers of goodwill and reconciliation proved impotent and the terrible consequences ensued.

But even then, on August 4th, when war had become inevitable the mind refused to accept the possibility of a long continuance of warfare. The realisation of what it had come to mean, the employment of ever-more deadly instruments, the growing toll of human lives and suffering, all these things would surely cry pause to the belligerents and make peace possible. Unfortunately all such thoughts were doomed to disillusionment and events had to take their deadly course. More and more our young manhood had to be called upon; while increasing sections of the community had to bear a growing burden of privation and sacrifice. Of the agonising suspense, the sense of irreparable loss, the reality of personal bereavement, we will not now speak, although all these things are called up in the sadness of recollection.

And now ten years have passed since the great cataclysm came, and how fares the world which war was to purify and redeem? In some respects peace has had her disasters no less than war. Financial stress, felt by the victors in the conflict scarcely less than the vanquished; the evils of unemployment affecting large numbers of workers; the general increased cost of living—these factors, to mention no others, have made life a burden and an anxiety to thousands in many countries. Even still, one is inclined to ask with bitter emphasis the words of old time: "Watchman, what of the night? Will the night soon pass?"

To that question the answer of hope seems possible. The representatives of the leading European nations, together with American financiers, are met in conference and the atmosphere seems more propitious that at any time since the war. We fervently hope and pray for a favourable outcome to their deliberations, embracing not only present improvement to a situation fraught with danger, but also the possibility of security and sane co-operation in the future. It is well to think back, despite the sadness of recollection, if we are resolved that we will do all in our power to make a world-war impossible at any future time. Not alone in Europe but also in America and Japan national representatives must be brought to realise that peace and goodwill are the things we most ardently desire and are out to create and consolidate.

Notes of the Month.

The recent Royal Visit to Ulster made last month memorable. Coming as it did immediately after the Twelfth Holiday it seemed to prolong the period of enjoyment and create the right atmosphere. Even the weather was better than we had anticipated, and the most crowded days of the Royal programme passed off most smoothly and successfully. From the point of view of the distinguished visitors the looking back should recall happy experiences. Their welcome was unmistakably warm and cordial, from the day of their arrival in Bangor up to their departure a week later from Belfast. Moreover, the chief functions for which they visited the North of Ireland were gracefully discharged. Consequently, the impression created by the Duke and Duchess of York is an exceedingly good one. They were unaffected and natural in their demeanour, while doing all their duties with dignity. It is sincerely to be hoped that their hint of a future visit may be realised at no long interval of time, for they have strengthened the loyal attachment of the Northern Province in the most satisfactory way.

* *

The name of the Rev. Dr. Harry Emerson Fosdick has now a greater significance for all Liberal Christians. Not very long ago when the American papers were making much of the attempt of the New York Presbytery to secure his conviction as a heretic, people here seemed strangely ignorant of the man so attacked. A prominent Belfast Presbyterian layman actually asked who Dr. Fosdick was, despite the fact that the latter occupied the most important Presbyterian pulpit in New York. But thanks to the very successful tour of Great Britain which Dr. Fosdick recently completed he is now widely known and honoured as a man with a message for thoughtful progressive Christians. In Scotland and in England he created a host of friends. One who heard him in Manchester spoke of his fine personality and his very eloquent appeal. Those who know him chiefly through his published works perceived that the spoken word was no less powerful than the printed. It is to be hoped that he will disregard any attempt of the so-called Fundamentalists of America to disturb his peace and will calmly pursue his course of broad and sympathetic culture.

* *

Reference is made elsewhere to the opening of the new Church of Newtownards, an event whose importance will be widely recognised. The general impression created by the new edifice is most favourable. Its appearance is simple and dignified, while its position in Newtownards would seem to be distinctly good. We sincerely hope that the good beginning made will greatly hearten the faithful members who have kept the flag flying under depressing and trying conditions, and we trust and believe that better times are in store for them and the cause they have so much at heart. But their encouragement is also one for our whole household of faith and we wish them God speed in their new epoch of enterprise.

* *

The success of the Non-Subscribing Presbyterian Calendar for 1924 prompts its friends to hope for a continuation. Already those who were responsible for its beginning are taking thought for its succession. With a view to that end the Churches of which no picture appeared in the published calendar should early take steps to have blocks prepared for insertion in the Calendar for 1925. Where a satisfactory external view of a building is difficult or impossible an interior view should be taken. Such forwarded to the Rev. A. L. Agnew can be utilised in the preparation of a suitable block.

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MR. FRANK A. ROBINSON,
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Mr. J. H. GILLILAND,
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Young People's Page.

The City of Achievement.

The day drew towards evening ; and as the Pilgrim of Eternity trudged up the mountain slope he saw above him the City of Achievement, all golden in the waning light. So near was it that he said to himself he would sleep there that night ; and then, still climbing slowly, he fell to thinking of the battlement of the city, and of the way it stood at the summit of an unclimbable crag. " When I get to the bottom of the crag," he said to himself, " I must needs use my chain. I shall shout until someone comes and peers over the battlements, and then I shall throw up my chain and shall ask him to fasten it somewhere or hold it whilst I climb up."

The chain he mentioned was round his neck with both ends loose ; and it was a strange sight, for some of the links were gold and some were silver and some were copper and one was iron. Humming to himself, the Pilgrim stood at length where he had so long hoped to be and looking up, he shouted. Almost at once a man peered over the battlements. " Good evening, citizen," said the Pilgrim. " I have long wished to do something worth doing, and so I come at last to the City of Achievement. I see that near the top of the wall you have a great hook. When I throw up my chain, please fasten the end link on to it so that I may climb up." " Of a surety, Pilgrim," came the reply. " But are you sure that your chain will bear ? " For answer the Pilgrim threw the chain so well that the end went right over the battlements ; and at once the citizen fastened the end link on to the hook. Then he watched as, hand over hand, the Pilgrim began to climb. He had not climbed far before the chain snapped, and the next moment he was lying on his back on the ground.

" What now ? " asked the citizen who, instead of sympathising, looked rather cross. " Which link snapped ? And of what metal was it made ? " The Pilgrim sat up and looked round him ruefully. " The link that snapped," he said, " was the iron link. It is the link of prayer. The other links, the link of golden deeds, the link of silver thoughts and the others, they seem to have been all right. But this iron link of prayer must have been weak, and really, citizen, I prayed a great deal," " You what ?" asked the citizen. " I prayed a great deal," repeated the Pilgrim in a sad voice. " Morning and evening I always said my prayers, and I prayed at other times as well." " How did you pray ? " asked the citizen. " Did you always mean what you said ? Did you think before you prayed ? And was your heart in your thanks and in your asking ? " At the questions a sudden coldness came over the soul of the Pilgrim. " I fear," he said candidly, " that whilst I prayed much I did not pray well." " It is often so," said the citizen, " with men and with women, and even boys and girls, who ought to pray more and better than other people because they are young and need so much looking after. But do not be discouraged, my friend. Go back again to where you lived before, pray for three months and really mean all your prayers. Thus will you forge a new link for your chain,and then when you return to the base of the crag I again will be on the battlements of the City of Achievement, and that time the link of prayer will bear, and so you shall enter the city." The Pilgrim hearkened and understood ; and sadly and yet with his soul filled with a great determination he passed down the way he had come and trod his homeward way through the gathering dark. " I must," he said, " mean my prayers in the days that are to come."—(By the late Rev. J. G. Stevenson, B.A.).

We would ask our Readers to support our Advertisers, and to mention this Magazine when obtaining articles.

Temperance Notes.

THE USES OF ADVERTISEMENT. We were enjoying the sights, both instructive and interesting, afforded by a couple of hours spent in the grounds of an Annual Show of an Ulster Farming Society. You will know the usual exhibits—Cattle, Poultry, Sheep, Goats, Farm Implements—and also things interesting to the general public. There was a Butter-Making Competition. There were first, second and third prize bunches of grasses all collected and named by Public Elementary School Children. There was an exhibition of Fruit Bottling—saw half a dozen sticks of fresh and clean looking rhubarb that looked exactly as though it had been pulled that morning, but we were assured it had been in the bottle (of water, not spirit) for six years. So we went the round of the Show Grounds. All the sights appertaining to farm life and allied interests.

But in these same Show Grounds and in by no means an inconspicuous spot, was a large stall containing books, pamphlets, bills and cartoons on the iniquities of Prohibition. This stall was of course owned by the Anti-Prohition Council. "It only shows you"!

OUR YOUNG NATIONS AGAIN. The legislation of Bolivia recently passed an enactment which closes all drink shops from noon on Saturday until noon on Monday. This new law, we read, is being rigorously enforced, and "public opinion is heartily welcoming its enforcement." And we are told that in consequence of this popular approval further restrictions on the sale of alcohol are likely to be soon imposed by the Bolivian legislation.

We could point several morals from above. Just this to suffice—more and more is the idea spreading that alcohol is not unlike a poison, and similar restrictions are needed to control its sale.

OUR TEMPERANCE COMMITTEE is getting busy. Already steps are being taken to welcome a visitor from across the water. The Autumn will soon be here (although Summer's visit has been hardly noticed—she has been so bashful) and arrangements are being made for special sermons up and down our province.

Funds are urgently needed and are solicited, for work in connection with the Committee's aim. Any disposed to help should, before sending money, first communicate with the Secretary, Rev. P. Godding, The Manse, Banbridge.

P. G.

THE PRAYER PERFECT.

Dear Lord! kind Lord!
  Gracious Lord! I pray
Thou wilt look on all I love
  Tenderly to-day!
Weed their hearts of weariness;
  Scattering every care
Down a wake of angels wings
  Winnowing the air.

Bring unto the sorrowing
  All release from pain;
  Let the lips of laughter
  Overflow again:
And with all the needy
  O divide, I pray,
This vast treasure of content
  That is mine to-day!

JAMES WHITCOMB RILEY.

The Business Agent, the Rev. G. J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

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Forgiveness of Sins.

I believe in the Forgiveness of Sins. These words of the Apostles' Creed have been repeated by Christians throughout the ages, but the Church has failed to develop any clear message on the subject. One turns to the great Christian Thinkers of the past for light and guidance, only to find that it has received but passing mention. In recent times only a few special monographs on either divine or human forgiveness have been published, the most significant probably being the little volume on "Forgiveness and Suffering" by Dr. Douglas White.

The explanation of it is simple. The doctrine of the forgiveness of sins has been rendered nugatory and void by the accumulation of theology with which it could not and cannot be reconciled. The Church with its doctrines of grace and sacraments of atonement and plenary satisfaction has had no need of it and no room for it. In the Explanatory Catechism of Christian doctrine issued with the imprimatur of the Archbishops of Westminister, we have the following questions and answers :—

Q. What do you mean by the forgiveness of sins ? A. By the forgiveness of sins I mean that Christ has left the power of forgiving sins to the pastors of his Church (John xxii. 23).

Q. By what means are sins forgiven ? Sins are forgiven principally by the Sacraments of Baptism and Penance. An explanatory note states that the word "principally" is used, "because sin" is forgiven by worthily receiving other Sacraments, as the Holy Eucharist and Extreme Unction.

The theory of redemption promulgated by the Roman Catholic Church has been termed scholastic, but all that Protestantism did was to substitute a theory which was equally faulty and equally unsatisfying ; a theory which maintained that God by his very nature must exact the full penalty for sin, but had graciously through His Son saved men from eternal torture. The doctrine of forgiveness was made subsidiary to speculative questions concerning atonement, propitiation and substitution.

In their zeal to maintain the honour and justice of God on the level of those of an oriental potentate or a feudal lord, Christian teachers have rarely passed beyond the conclusion reached by St. Anselm in his "Cur Deus Homo." "Wherefore, it it beseemeth not God to do anything unjustly or irregularly, it appertaineth not to his freedom, benignity, or will, to forgive unpunished, the sinner who has not paid to God that of which he robbed Him."

This idea of payment to the last farthing has prevailed in orthodox theology and the possibility of free Divine mercy and forgiveness has been excluded. Other religious give us no more help. The story of the Burmese boy told by Mr. Fielding Hall in his "Soul of a People" has appealed to many broad-minded Christians, but here also the idea of Karma reveals itself as a debit and credit account providing no opening for forgiveness.

A crude idea of justice is the basis of Mohammedanism. Little or no assistance is furnished by the great Western Schools of ethical thought. Seneca wrote, What will the wise man do when he is buffetted ? He will do as Cato did when smitten on the mouth. He did not burst into a passion, did not avenge himself, did not even forgive, but denied its having been done. That is very magnanimous, no doubt, but it does not provide us with a working basis for life. The truth shall make you free.

We are, therefore, left stranded with very vague ideas of the meaning of forgiveness which has been termed "Christ's most striking innovation in morality." Much of the chaos and confusion in the world to-day can be traced to the absence of any clear

doctrine of forgiveness. Statesmen are floundering hopelessly, not for want of policies, but for lack of principles. Teachers of religion and morality must share the responsibility of this state of affairs. Theology, despite the contempt in which it is sometimes held, remains the queen of the sciences. Our ideas of God decide our legislation and determine our actions. For instance, English law and custom are permeated by the theology of our grandfathers. Abundant illustrations could be supplied. Our refusal to allow the re-instatement in decent society of the man who has once come within the arm of criminal law is due to the theological idea which has taken possession of the nerve centres of our race that God gives to us the one chance of this life for salvation. This slowness to forgive is the practical effect of the belief that God condemns for ever the unredeemed sinner.

What can we do? Great truths need ages in which to evolve, especially when contrary ideas have taken a firm hold on human thought.

Who ever attempts to find a clear message on the forgiveness of sins must rise from his task dissatisfied with his effort. The subject is made more complicated to-day because the conception of universal law has so taken possession of men that they state categorically that "Nature never forgives." Consequently one is grateful for such a brief address as that by Mr. Bishop Harman, in which he maintains from the scientific point of view, that Nature does forgive. She restores the former things and is ever busy in her processes of repair. Any help is welcome, for we are involved in perplexities and doubts concerning the duty of forgiveness, which bewilder our minds. Just when we think we are working our way to consistency and clearness, some exceptional case suggests itself, some instance of wrong committed comes in the line of our vision, which it seems ought not to be forgiven, until the uttermost penalty has been exacted.

Yet the doctrine of forgiveness was near the centre of the Message of Jesus. He came proclaiming that God can and will and does forgive sins; that it is of the nature of God to forgive, and therefore we ought, as His Children, to forgive one another. It sounded like a new doctrine for the idea of forgiveness had been partly lost through the prevalence of the law of sacrifice and the punctilious observance of minor rites which were supposed to commend men to God.

We turn to the Old Testament and our study reveals a conflict of ideas. On the one hand, we have the sacrificial system with its demands for propitiation, that the sin shall be covered, ended, lifted away by an offering. On the other hand, we have in the prophets the doctrine of God's free forgiveness, due to the unchangeableness of his nature and his purpose of love. From the fulness and generosity of this divine forgiveness the gentle prophet Hosea learnt how to forgive and learnt also that forgiveness was an attribute which made God holier than man. No words in the Old Testament are more tender than these: "How can I give thee up, Ephraim? How shall I deliver thee, Israel? . . " Mine heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim, for I am God and not man: the Holy One in the midst of thee." (Hosea xi. 8, 9.). In the Book of Psalms we find these thoughts of the prophet have become lyrical, for many of the psalms breathe the spirit of forgiveness. We recall the noble words of the 32nd and the 103rd.

"I acknowledge my sin unto thee and mine iniquity have I not hid.
I said I will confess my transgressions unto the Lord.
And thou forgavest the iniquity of my sin." (Psalm xxxii, 5.).
"Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities
Who healeth all thy diseases,

Who redeemeth thy life from destruction ;
Who crowneth thee with loving kindness and tender mercies."
(Psalm xxxii, 2, 5.).

" He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
For as the heaven is high above the earth
So great is his mercy towards them that fear him.
As far as the East is from the West,
So far has he removed our transgressions from us."
(Psalm ciii. 10, 12).

Robertson Smith summed up the Old Testament doctrine of forgiveness in the words, " According to the prophets, Jehovah asks only a penitent heart and desires no sacrifice ; according to the ritual law, He desires a penitent heart approaching Him in certain sacrificial sacraments." (O. T. in J. C., p. 300).

In a further statement in a note, Robertson Smith wrote, " The prophets always deal with the nation in its unity as the object of wrath and forgiveness. The religious life of the individual is still included in that of the nation." While that on the whole is true, the principle of forgiveness is definitely stated, and Hosea found in Gods' mercy towards His people the guidance he needed in showing tender mercy to his wife, the individual who had proved false to him. Ezekiel coupled with his doctrine of individual responsibility the message that a man could shake off the effects of his accumulated sins with an ease, which is not justified by modern psychological research. And there is the message of comfort proclaimed by Second Isaiah, " Let the wicked forsake his way and the unrighteous man his wrath ; let him turn unto the Lord that he may have mercy upon him and to our God for He will abundantly pardon." (Isaiah lv. 7.).

The doctrine that God will forgive when the people turn from their wrong-doing not only finds full and frequent expression in the Old Testament, it is illustrated by many an incident in the history of Old Israel. Touching instances also occur of man's forgiveness of his fellow man, such as Esau's generosity towards Jacob, Joseph's reception of his brethren, David's forbearance towards Saul and his restoration of the rebellious Absalom.

No small preparation, then, had been made for the Gospel of Jesus that God is willing and waiting to receive and to restore every sinner who comes to himself and repents of the sin which he has committed, and the further message that in the sight of God every child of his is of infinite worth and consequently he will never abandon the lost soul, but will seek after it until he find it. Forgiveness occupies so large a place in the teaching of Jesus that it is impossible to reduce its contents to the compass required for a lecture of this kind and at the same time do justice to it. But certain features of His mesage stand out prominently. The first is that the only demand made by God is that there should be sincere repentance for the wrong committed. That is the lesson of the parable of the Prodigal Son. God waits and watches for his wayward son to return, but he demands no sacrifices or offerings. The only offerings Jesus regards as necessary are those which John the Baptist termed fruits worthy of repentance. Among these fruits is the intention not to repeat the offence, without which there cannot be any true contrition of heart. That is obvious, for so long as a man remains in an impenitent condition he is sinning against the Holy Spirit, and impenitence can never be forgiven, neither in this world nor in that to come. No change of heart, no pardon. No renewal of a right spirit, no forgiveness. My own belief is that the sin against the Holy Ghost, which has been the source of great perplexity, trouble and suffering to many an earnest soul is simply this,

that so long as a man fails to recognize the presence of the Spirit of God through the wickedness of his heart and the sinfulness of his soul, he puts himself beyond the range of the divine mercy. "He that cometh to God," says the writer of the Epistle to the Hebrews, "must believe that he is the rewarder of them that seek after him." Whoever would be forgiven must acknowledge his sin when brought face to face with the goodness of God.

This view, which I have long held, has the support of Dr. Ernest Scott, in his recent volume on "The Spirit in the New Testament." He writes, dealing with the passages which occur in the three Synoptic Gospels, "The general drift of the argument is clear, and beneath the antique forms in which it is expressed we can discern a profound and everlasting truth. For the man who calls evil good, who derides and vilifies a work which is manifestly of God, there is no hope. His moral instincts are perverted." (p. 75.)

Carlyle wrote, "Of all acts is not, for a man, repentance the most divine. The deadliest sin, I say, were that same supercilious consciousness of no sin: that is death."

But according to Jesus, sincere heart-whole repentance is adequate. In the parable of the Pharisee and the publican, the simple smiting on the breast and the appeal for mercy are enough. The publican goes down to his house justified, while the unrepentant Pharisee, despite his fasts and sacrifices, stands condemned. That is to say, and it is important to note it, the Pharisee who makes reparations is not forgiven, and the publican who apparently make no reparations, is forgiven, because of the attitude of his spirit.

(To be continued.)

"Seize upon truth where'er 'tis found,
On Christian or on Heathen ground—
The flower's divine where'er it grows;
Neglect the prickle, and assume the rose."

Royal Visit to Ulster.

On the occasion of the visit of the Duke and Duchess of York to Belfast on the 21st July, a deputation repreenting our Church and consisting of the Rev. S. E. Bowen (Moderator), Mr. Bowman Malcolm, M.I.C.E., and the Rev. G. J. Slipper (Clerk) waited upon His Royal Highness and presented the following Address of Welcome:—

"On behalf of the Non-Subscribing Church of Ireland, we beg to tender to you our sincere good wishes on the occasion of your first visit to the Northern Province of Ireland.

We rejoice that while you come for a specific purpose, you will also be afforded an opportunity of seeing something of the educational, industrial, and commercial life of the Province; and we join most heartily in the public welcome extended to you by all classes of the community.

It is a source of great pleasure that you are accompanied by Her Royal Highness the Duchess of York, and we would assure her likewise of the warmth of our loyal welcome.

We recall the visit paid by your illustrious father, King George V., twenty-seven years ago, when he was Duke of York, and we are glad to record our satisfaction that you are repeating the honour which he then paid to us.

We trust that your visit will give to you and to your beloved consort as much pleasure as it gives to the people of Ulster; and we would embrace the opportunity afforded us of again expressing our loyalty to his Gracious Majesty, King George V., and the constancy of our attachment to the Throne and Constitution.

We thank Thee, Lord,
For all Thy Golden Silences . . .
Silence of joys too wonderful for words;
Silence of sorrows when Thou drawest near;
Silence of soul, wherein we come to Thee
And find ourselves in Thine Immensity.

In Sunny Spain.

It has been my privilege to visit Spain on two occasions. The first time I travelled with Cook, crossing to France and via Bordeaux and Biarritz we entered the North-west frontier into Spain, visiting the various places of interest en route to Gibraltar and returning to France by the North-east frontier and thence home. That entailed three long weary nights in the train. We decided on the second visit we would sail from Liverpool to Gibraltar and after seeing the various points of interest we would make the return journey by one of the Orient line steamers, which called at Viga. Of course, that meant facing the usual unpleasant experience in the Bay of Biscay, but we took our chance. True to its tradition the Bay was rough. For three days out of the six I was a prisoner in my berth. Then ideal weather set in. We passed through the narrow straits of Gibraltar, had a fine view of the wild mountains of Africa and reached our destination safe and sound. The Rock of Gibraltar is a most striking headland. It has been likened to an enormous lion crouching between the Mediterranean and the Atlantic and guarding the passage of its British Mistress; the lock to the Mediterranean of which Britain holds the key. The sun was setting when we arrived and Gibraltar bathed in roseate light looked its very best. The Rock stands out alone in its glory. A long narrow stripe of flat land connects it with Spain. As the hotels in Gib. are not attractive we decided to stay in Algerciras on the mainland across the bay. The Reina Christina Hotel is a perfect little place. It stands in a delightful garden with such a profusion of flowers making the air sweet with their perfume. In the morning we took the ferry across to Gibraltar and had quite an interesting day. It is awfully hot here in summer and its inhabitants are nick-named "scorpions." They certainly look burnt and shrivelled as if they had come through the fire. The market was a busy scene. The Moors in their long cloaks and bare legs with their feet in sandals and their heads swathed in turbans were most picturesque. They seemed to have the monopoly of the fowl and egg trade. Delicious fruit was for sale. I never tasted such oranges, so sweet and juicy, and with a certain bouquet that those we buy at home never possess.

We drove to the soldiers' quarters and entered "the galleries." These are series of tunnels cut through the rock with holes pierced in the walls for the cannons. At the end of the galleries there is a circular room with windows all round whence there is a fine view. The Rock is three miles long and three-quarters of a mile at its greatest width. The fortifications cost £66,000 odd, and with the warfare of the present day they would be of no service. We drove to Europa point where there is a fine view of the cliffs and the blue Mediterranean Sea. In the distance lay Africa and from it there is a promontory similar to that of Gibraltar. This is the other pillar of Hercules. It is said when the ancients reached this point they thought they had come to the end of the world and not daring to venture further they erected a silver pillar here and one at the other side and dedicated them to Hercules. The Public Garden was a dream, Arum Lilies, Oleanders, Hebiscus grew in profusion and the air was sweet with heliotrope. The flat sandy isthmus which unites the Rock with Spain is a mile and three-quarters long and half a mile wide, over which there is an excellent road. The isthmus is divided into three parts, the centre being neutral ground. At the British end there are sentries and a hut for the police who issue permits to enter Gibraltar. Hundreds of men and women were returning to Spain after their day's work and each one gave up their ticket as they passed through. Gibraltar is a free port and a good deal of smuggling goes on. On the neutral ground groups of men and women

were sitting watching their opportunity to smuggle tobacco into Spain. Dogs are trained to jump the fences and gates. Round their necks contraband goods are securely tied and if they jump the barriers into Spain a good harvest is reaped.

We decided we must visit Tangier which is said to be more east than East itself. We left Gibraltar in a little steamer, coasted along the lovely shores of Andalusia, called at Zarifa, and then crossed the sea arriving at Tangier after a three hours' sail. We lay to in the Bay before landing, and how strange and unlike anything we had seen before the town looked, with the flat roofed houses coloured blue and others pink and white and the minarets raising their tall slender heads above them. We felt we had certainly come into something out of the ordinary run. Little boats surrounded us manned by Moors. There was terrific yelling and wild gesticulations and every moment we expected the boatmen to come to blows. Finally we dismounted into Cook's boat bearing the Union Jack and were safely landed at Tangier. Absalom, Cook's man, a tall handsome Moor, met us and conducted us to the Hotel Continental. After a welcome luncheon we started on our tour of inspection. There was nothing distinctive about the streets. The houses had no windows to the front and we asked Absalom how he knew his way through these tortuous places. He smiled and said he was born in Tangier and the different houses were known by the owner's name.

We stopped at the prison and looked through a narrow opening in the wall, and saw the poor wretches all herded together in one room. Some were busy plaiting straw and making baskets and putting their work through the aperture asking us to buy. We were told the authorities do not feed the prisoners and they have to depend on friends or their small earnings for their maintenance. We visited the Pasha's palace. The white plaster walls are carved like delicate lace work and the ceilings and canopy are of carved wood tinted with dark red, blue and grey. Then we ladies were allowed to visit the Harem. A porteress conducted us along a corridor, and on the verandah, were several ladies dressed in flowing white garments, they sat or reclined on cushions. One lady rose and shook hands, another asked " Are you English ? " and another was proudly nursing her baby. I handed round a bottle of sweets and they were as pleased as little children. It was to us a sad experience and we came away grieved at heart for these poor members of our sex.

The men move along with a graceful undulating walk. They squat at their doors and street corners and we were warned after dark to keep to the middle of the road. Those who wear white turbans have been a pilgrimage to Mecca or have been married.

In the evening we went to a Moorish Café. Boys with horn lanterns lighted us through the streets. It was a strange and novel experience. We mounted a steep staircase and outside the door were numerous pairs of sandals. We showed our politeness by uncovering our heads and they by uncovering their feet. The room was divided in two by arches. On one side were tables and chairs and here Europeans sat sipping Turkish coffee. On the other side the Moors squatted on the ground smoking and beyond them the musicians discoursing music from strange and weird instruments. This was accompanied by vigorous singing. It was not inharmonious but it sounded more like a dirge than a dance as Absalom declared it was. The pavement of the streets was cruel and our feet were sore and weary with such rough walking.

In the morning we returned to our boat and amid a babel of sound we bade Tangier farewell.

Our next destination was Ronda, whither we travelled by the Algerciras and Gibraltar railway. This railway was constructed by the English with the assistance of Spanish engineers

and financed with English money. It opened up direct communication between Touders and Gibraltar. It was a costly affair as owing to the nature of the soil a good deal of mason work was necessary. It is a most picturesque route through narrow gorges with the river Guadiare dashing along and beautiful cork woods varying the scene. Situated 3,000 feet above the level of the sea with a magnificent panorama of mountains Ronda has an ideal position. Once it was a popular Roman settlement and the modern bull ring is built over the Roman Amphitheatre.

The old Moorish town is divided from the Spanish one by a great chasm 350 feet deep, called the Taja. It is crossed by two bridges, one built by the Moors and the other erected in 1761. The construction of the latter was a difficult task and during it one person lost his life and that was the architect himself. Ronda possesses some interesting old houses and a quaint church "Santa Maria Major," once a Moorish Mosque.

Next morning we left for Granada. The railway journey was interesting. The country became less wild. There were fields of fine crops, groves of olives and many oak trees. We passed Tiba, where the Empress Eugenie was born, a town on the hillside surrounded by fortifications. Then we came to Bobadilla, the terminus of our line, where we had to change trains. The first great object of interest on our new journey was the arresting bold mountain called La Pena, the legend of which Southey relates in Laila and Manuel. This conspicuous object was always coming into view, sometimes on one side of the train and then surprising us by appearing on the other side. Then we got glimpses of the grand Sierra Nevada. Santa Fé was passed, the town Isabel the Catholic built in 80 days during the siege of Granada to show the Moors she had come to stay.

Granada came into view and our long journey was ended.

Sunday School Conference.

For the first time since its inception the Sunday School Conference met this year at Crumlin on Saturday, June 7th. That this annual event is retaining its place in the interests of our Teachers and Congregations was abundantly proved by an even greater attendance than usual. Approximately 400 visitors assembled and received a very hearty welcome from Rev. and Mrs. S. E. Bowen and members of the congregation.

It is to be regretted that the G. N. Railway facilities did not permit a more extended discussion of the papers given by Revs. E. Lockett and J. G. Davies, since their subjects are of such vital importance to our Sunday Schools and Congregations.

Dealing with "The Problem of the Adolescent" Mr. Lockett said this was the most important problem which the Church had to face—out of every 100 children who had been brought up in the Sunday Schools the Church retained only 20. In accordance with ministerial custom the speaker took a text (not from the Bible) "Nurture must track our Nature"—that is to say, Education must study the material to be trained—Dealing with the characteristics of adolescence, the speaker indicated that it is a period when the individual life becomes "socialised," when it realises a wider relationship to society, the State, and the Church.

It is a time also of religious and social Idealism—the age of chivalry and heroism. Youth is the "great stuff of life" very wonderful, promising—yet so perilous—to charm youth is the great opportunity of the Church —an opportunity which, if lost, will not return. If the Church desires to deal successfully with the adolescent then its attitude must be one of understanding, and sympathy; it must familiarise itself with the interests, feeling and aspirations which characterise the adolescent period of life.

In suggesting means for promoting a healthy spiritual life the speaker indicated that physical training might be made the basis for the greater game of life. The Church often forgot that the glory of youth is strength. Referring to the tendency of youth to form its own group, Mr. Lockett maintained that there should be in our Schools and in the Church, a department of their own in the management of which the young people should be consulted. Young men did not want to be classed among the "Kiddies" and sing, "I want to be an angel and with the angels dwell" for the simple reason that they did not want to become angels. More appropriate to their nature and their longing is "Fight the good fight with all thy might," "Onward Christian Soldiers," etc.

The Church, again, has in the aspiration of the adolescent an opportunity for winning the young into its own group since, at this stage, the formative mind is peculiarly sensitive to religious influences.

Another feature of the adolescent is Hero worship—if the Church finds no hero youth will find its own—perhaps an unworthy one. What better hero can be offered to youth than Jesus Christ? The Church will achieve a noble work if it can lead youth to a decision to take Jesus as its hero, the leader, a model life. If we can quicken in the young people's hearts a love for him then they are won not only for the Church but for God and humanity. In speaking of Jesus to the young we must stress not only his meekness and his gentleness, but his wonderful power; he must be presented as a Victor, not a victim, and as a giver of victory to men. The solution of the problem of the adolescent lies in winning the young to Jesus Christ.

The speaker emphasised Christianity as a call to service. The Church must furnish youth with something to do—but only the best is good enough for the young people. It is our duty as Church members to make our churches places to which we can confidently invite them, there to find a sphere for labour, and a place where their highest ideals can be realised.

Rev. J. G. Davies read a paper on "The use of the Bible in our Sunday Schools." Its use was urged in the first place because it is regarded as the greatest of the world's sacred books. It contains the most valuable religious truth and experience ever given to mankind. It has been the inspiration of all that is noblest, truest and lasting in the civilization of to-day. The nations, which, long ago, adopted the Bible as the basis of their religious faith, are the nations which have advanced farthest on the path of knowledge, science, invention and the finer virtues of humanity. The Bible holds the greatest "values" for us and we desire that our children should possess the knowledge and the power of Divine life which these "values" alone can give.

The Bible should be our chief textbook in the school—not to the exclusion of other aids to religious instruction—but it ought to have a constant and large place in our curriculum.

It is of the utmost importance that our young folk should have a sound knowledge of the Bible because we derive our religious faith, our thoughts of God, of Jesus, of man and the world, not from ancient creeds and dogmas, but from the living worth of the Bible itself. As Christians we lay special stress on the gospels of Jesus—more especially the synoptic gospels. Here we have the most complete record of his teaching, and upon these gospels we take our stand. The Bible is our "rule of faith" and we should be guilty of great negligence and injustice towards the young if we failed to give the Bible its rightful place in our Sunday Schools.

The teaching of the Bible to the young should be made as positive as possible. We should seek the moral and spiritual lessons in the so-called "wonder-stories," or "miracles" and leave other questions regarding them until the scholars reach a mature age,

when they can form their own opinions about them.

We should seek to give the young a rational view of the Bible. Modern biblical scholars have made the Bible a new book for us and every school should have an up-to-date and well-stocked library. We should know something of the early history of the race whch gave us the Bible, something of the conditions of the times in which it was written, the standard of morality which prevailed. Given a rational view of the Bible, young people will not have to remake their faith in the book or in the Christian religion later in life. A shaken faith in the Bible and in religion often leads to loss of faith.

The Bible is a book for all time, but each of its component documents is of a particular period and bears the marks of the time of its composition. Thus, if we give our children and young people a clear starting point and wise guidance in the study of the Bible we can feel assured that we have laid in them a true and lasting foundation for our free faith which grows stronger and brighter with the increasing knowledge of each generation.

At the conclusion of the papers little time remained for discussion. This was opened and concluded by Rev. H. J. Rossington. We would express the hope that next year, when we meet at Rademon, more time will be available for discussion.

The Moderator (Rev. M. Watkins) presented prizes to successful scholars for essays written upon the lessons for 1923. The first prize, 10/-, was presented to Miss Montgomery (of Comber) two prizes of 5/- each to Miss M'Neill (of All Souls) and Miss Margaret France (of Comber). A special prize of 5/- was awarded to Miss Jeannie Maxwell (of Cairncastle).

At the close of the Conference a very hospitable tea was provided by our Crumlin friends and, in spite of the rain, we felt that another successful gathering had been added to the records of our Sunday Schools.

A. Whitford.

New Newtownards Church.

Dedication Service.

Those who attended the opening Service of the New Church in Newtownards at noon on Sunday, July 20th, will not readily forget the occasion. The packed congregation, the bright and pretty building, the impressive sermon delivered by the Rev. J. J. Magill, B.A., formerly Minister of the Old Meeting House, and the hearty singing, are things which will live in the memory of all. Evening devotions were conducted by the Rev. W. H. Townley-Tilson, M.A., who is at present in charge of the congregation and again there was a large attendance. The Special Services in connection with the Opening of the Church will be continued throughout July and August, a number of most prominent ministers having arranged to take the Services which will be held at 3-30 p.m. Special Collections will be taken up to defray the cost of the harmonium which is under the care of Miss E. Ferguson. The building is free from debt and the small amount necessary to pay for the instrument should be raised without difficulty.

We heartily congratulate the congregation upon bringing the Building Scheme to such a successful issue and wish them a long and prosperous career in their new home.

The following description of the architectural fixtures is taken from the "Belfast Telegraph":—

"The Church occupies an elevated position on the west side of Victoria Avenue, and is built in the Gothic style of the Tudor period. The porch forming the main entrance is on the east, facing Victoria Avenue. The foundations are put in with solid concrete, and the whole of the church is covered with a layer of the same material.

The church is built of local stone, and the walls are lined with brick work, which will ensure the building being dry. It consists of a nave with central aisle, with one row of pews each side, lighted on both sides with windows having pointed arches. At the west end of the church are the committee and retiring rooms, with the necessary lavatory accommodation. All the dressings to doors, windows, buttresses and copings are in fine caste concrete, splayed and moulded to special design. The windows have wrought steel frames, and are well proportioned and glazed with cathedral glass and with special opening ventilating panels in the top of each window.

The building is roofed with green Westmoreland slates, laid in diminishing courses and carried on wrought open timbered trusses finished on old oak. Special provision has been made for ventilating the building through the roof. The mouldered gutters are carried on cantilevered overhanging eaves. The inside walls are plastered throughout, except where the concrete dressings are showing. The pews are both ornate and comfortable, being of special design, and provided with book rests, hat hooks, and umbrella racks, and are finished in old oak. The pulpit of fine cast concrete blocks, moulded and built up in position, the upper part being made of oak in specially designed framing, panelled with cusped heads. The artificial lighting is provided by gas standards, and the heating being waves of radiators placed in suitable positions through the church.

"Outlines of the History of Presbyterianism in Ireland."

The continuation of this series will appear next month.

Our Presbyterianism.

In the course of his remarks at the Dromore Rally, Mr. F. A. Robinson, Hon. Sec., of the Belfast Chapter of the Laymen's League, said :—

" My part, to-day, however, has to do more with the organisation of our Body, and, in my opinion this is the Laymen's work ; at any rate they ought to take a much greater share in it than the clergy.

Let me say at the outset that you cannot expect to accomplish anything worth while unless you have a strong organisation ; who has not heard the cry, " Educate and organise " ; but how many lay the meaning of this call to heart and make it their watchword ?

It is then, my desire, this afternoon to try and indicate why it is necessary that our organisation should be strengthened and how this may be brought about with the means at our disposal.

There are a number of ways in which this may be done, and the chief and most important, to my mind, being to make our Church what we call it ; make it, I say, a Presbyterian Church in its form of government as it is supposed to be.

You may say, " we already have that method of government," and I reply, " You have it in name only." But I can assure you that it does not give me any pleasure to say so.

I say it first of all because it is true, and on the other hand I say it in the hope that the present state of affairs may be remedied in the near future.

Briefly the position as regards the Presbyteries is this :—

A Presbytery consists, or perhaps I should say, ought to consist, of the Ministers of a convenient district, with a Lay Elder from each congregation appointed as the representative of the people, to protect their rights, and exercise a co-ordinate authority with the Ministers in all matters brought before the Court.

The Synod consists of the Presbyteries thus constituted. Now, what do we find to-day? I cannot do better than read you a letter from the Clerk of one of our Presbyteries which bears the date May 19th, 1924, so you see it is quite recent :—

Dear Mr. Robinson,

I duly received yours of 12th inst. You may be thinking I am a long time in replying but the fact is it seems to me that in most cases no Elders have been appointed and the Ministers to whom I wrote for the information have had to get them appointed after I wrote. I sent out the enquiry to every Minister except ——— immediately I got your note but have as yet no answer from either A——, B——, or from C——, so I propose to wait a few more days. I hope this will be in time for your next meeting of the League. If not, I will send what I have got.

I do not think that anything I could say would make the fact we are not Presbyterian any clearer; we might almost as well be Congregational.

If you are really Presbyterians at heart you will put your house in order and end this state of things.

Some of our people seem to imagine that if they devote about 1½ hours per week to their Church that is quite sufficient, but I ask where is the parson who would expect his business to be carried on with twenty times that? And again I ask which means more to you in the long run, your Religion or your Business?

"What shall it profit a man if he gain the whole world and lose his soul."

The time has come, when, if our Church is to take its right place amongst the other Churches, more time must be devoted to its work by the laity.

And do not forget that the government of a nation, a city or a Church, approximates to the morality and intelligence of the people of that nation, city or church; in other words the liability attaches to the individual, in this case, you and me.

No Dealings with Samaritans.

The story of the rise of Jerusalem from being the mere encampment of David in a place strongly protected by rocky hills, to being the Holy City of the Jews is very interesting. Gradually the cult of the priesthood grew up after the building of the Temple, and as that priesthood gained power sacrifices elsewhere were discouraged, and concentrated at Jerusalem. There was one place which never gave in to Jerusalem, in the matter of worship, and that was Mount Gerizim, in Samaria, and to this very day on that mountain, the Samaritans continue their old form of worship as they have done all through the centuries, whatever might be the changes and revolutions taking place in the world around them. Jerusalem was bereft of its Temple, its sacrifices were abolished, the High Priest has disappeared. But Gerizim witnesses to-day as it has witnessed all down the centuries, to the ancient customs as laid down in the Law.

There are about 150 Samaritans left, Still they consider themselves to be the Chosen People of God, and that even yet they will become a great nation. It appears that at one time a Temple was built on Mount Gerizim, after the model of the one at Jerusalem, but it was destroyed in one of the wars. Nevertheless the worship went on as before. There are no Jews living in that locality. Until this very day, the Jews will have no dealings with the Samaritans.

Why? Because, if the Samaritans are right, the Jews are wrong. The Samaritans, as a traveller to that country has described them, in the magazine called "The World To-day," maintain that the Jews are Dissenters, that they have broken away from the true religion, and that the place where they live, now called Nablous, was Shechem in the olden times, where the Ark of the Covenant and the Tabernacle were, before they were taken to Jerusalem. Mount Gerizim, the mount of

blessing, and Mount Ebal, the mount of cursing, form a valley between them, and it was there the people of Israel assembled on their entrance into the Promised Land.

No doubt Jews to-day would willingly grant that Mount Gerizim was a sacred place before Jerusalem, but would deem that of no consequence, maintaining that it was the Ark of the Covenant that made the true centre of worship and that David had the Ark removed from Shechem to Jerusalem. But, after the Jews had lost two or three Arks, by the invasions of their enemies, they had to say that the Ark itself did not matter. Another point of dissension which still exists, is that the Samaritans only accept the five books of Moses, the Pentatench, as inspired and that they repudiate the other writings of the Old Testament including the Psalms and Prophets. They use their own sacred scrolls and these are handwritten. They guard with great reverence a scroll which is perhaps the oldest one in the world.

The Jews have long ago ceased to offer sacrifices and when they celebrate the Passover supper, they do it in the same way as in the time of Christ, with pleasant things to eat, and the bread and wine of which all partake is the part Christians have continued in the Sacrament. But, the Samaritans still carry out everything strictly as in the ancient law, slaughtering the lambs, breaking no bone, eating the meal standing, no detail omitted.

In the course of centuries, tremendous hatred of the Samaritans developed on the part of the Jews. Galilee was on the other side of Samaria, but the Galileans had come to acknowledge Jerusalem as the headquarters of their religion and went up to Jerusalem at the great feasts. They were just considered rough, ignorant people, not like the people of the city at all, and being so far away, as a people they weren't so particular about the details of their religion, and consequently the saying, "Can any good thing come out of Galilee?" They weren't hated—just looked down upon; but, the Samaritans, as we know, rejecting the bulk of the Scriptures, denying Jerusalem to be the Holy Place and insisting upon Gerizim as the sacred centre, were not to be tolerated.

Yet, it was to a Samaritan woman, hinting to her that the salvation of the world from spiritual darkness and sin, was from the Jews, and that was true, for the Light of the World Himself was a Jew, it was to her that the word was given: "Neither on this mountain, nor yet at Jerusalem, shall ye worship the Father; God is a Spirit and they that worship Him must worship Him in spirit and in truth." For centuries religious hatred has existed among this people of the same religion, about sacred places; yet in the presence of the reality of God, what do their forms and their disputes matter? Only interesting as a study in history, but of no further worth.

This kind of thing which separates is not religion, it may be theology, it is not religion. Religion makes for Brotherhood, and as a type of true religion, in reply to the lawyer's question, "Master, what shall I do to inherit eternal life?" Jesus told the story of the good Samaritan, one of those whom the Jews despised. "Neighbourliness," "Brotherhood," "Human-kindness," it doesn't matter what the name of it is, but that Samaritan was a man after Christ's own heart.

Look at the divisions there are in Christianity, the principle at the bottom of those divisions being the same as that of Samaritan and Jew. One movement takes its rise out of another, "You are not preaching the Gospel!" "You are not regarding the true tradition of the Church!" Yet when it comes to practical life, how many people when they meet each other in business or in social gatherings, trouble to ask what religion the person they are speaking to belongs. If it is a clergyman they might wonder; but, not with other people. Brotherhood

can raise people above all sectarian differences. A coloured gentleman from Trinidad recently said, that on that island, Catholics and Protestants mixed up in quite a friendly way, and went to one another's churches, and it was nothing unusual for a Protestant and Catholic clergyman to go out walking together.

In reality, the cause of separation between Samaritan and Jew was idolatry. It would have shocked them very much to have told them that; but it was not God they were worshipping, it was their sacred places. They didn't stop to think of the Great Presence that was all around them. Do we ever pause to think what it is we are looking at, when we glance at the blue in the sky, that we are looking out into eternity, and in that glance we are in the presence of awful mystery? Do we ever wish to feel love for God? Everything that is lovely, is lovely because God is shining through it, and just that thrill of love and thankfulness to God, without even words, may be more acceptable to God, than any outer form, for He is to be worshipped in Spirit and in Truth.

ULLIN.

Reports.

Women's League, Laymen's League, Unity Guild.—The Rally under the auspices of the above organisations was held at Dromore, on Saturday afternoon, June 28th. The weather unfortunately was very wet all day and had an adverse effect on the attendance. Notwithstanding this, about 130 made the journey from Belfast to Dromore whilst there was also a goodly muster from the country congregations within reach. The gathering at the meeting numbering about 250. In the regrettable absence of the Rev. A. Davison, Minister of our hosts, the devotions were conducted by the Moderator (Rev. S. E. Bowen). The President of the Belfast Chapter of the Laymen's League, Mr. Harold Thomas, presided, and in his opening remarks referred sympathetically to the absence through illness of the Rev. A. Davison, and also from the same cause of Mr. Carley Miniss and Mr. C. M. Baxter, of the Dromore congregation. Mr. Thomas then spoke of the approaching bicentenary of the Presbytery of Antrim and centenary of the Remonstrant Synod. The persistence of non-subscribing principles showed that there is something vital in free religion. Its greatest work is still to be done. A faith is tested by its power to build up the best types of character. Ours has not failed in this respect up to the present. Ideas may spread themselves, though not in their free clearness, but a church needs the practical devotion of its members to enable it to carry on its work. Like any other church ours need the active loyalty of its people. Mrs. Blanche Hume, of the First Belfast Branch of the Women's League, in the course of a bright little speech, made a strong request that the work in connection with the social functions of our churches should not be left to the Minister and his wife, and asked that all would help. She also outlined the activities of the Women's League. Mr. C. J. M'Kisack, of the Belfast Chapter, spoke in his usual happy and interesting manner, and urged that especially the young men of our denomination should join the Laymen's League. He recommended that the Laymen's League should definitely associate itself with the work of the League of Nations Union. Mr. M'Kisack moved and the Chairman seconded that the deepest sympathy of the meeting be conveyed to Mrs. E. A. Wilson upon the death of her husband, Mr. E. A. Wilson, who was one of the founders of the Laymen's League, and gave considerable assistance in the formation of the Belfast Chapter. This was passed in silence, all present standing. Mr. Frank A. Robinson, Secretary of the Belfast Chapter, gave an address, a report of which appears in another column.

Mr. Ervine spoke briefly on behalf of the Dromore congregation. A cordial vote of thanks to the Dromore people for their hospitality, moved by Mr. R. M. Laird and seconded by Mrs. E. R. Jackson, was passed with acclamation. The Moderator then summed up in a few well-chosen words and closed a stimulating meeting. Afterwards the visitors were kindly entertained to tea in the School-room by the Dromore congregation.

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Ballyclare.—The Annual Sunday School Excursion took place on Thursday, July 3rd, to Whitehead, the journey being made by road in three chars-a-banc. The day was fine and thereby added greatly to the enjoyment of the run. On arrival at Whitehead lunch was partaken of at our usual port of call, the Brookvale Cafe, where on previous visits we had vivid recollections of excellent catering, while on the present occasion every satisfaction was afforded in that respect. After lunch, the party numbering about 80 went their several ways, some to bathe, some to view the scenery from the top of Black Head, and some to explore the cliffs at the Gobbins, while the little ones under the care of their guardians seemed to be most happy among the rocks close to the water's edge. At 4 o'clock the party re-assembled for tea and the remainder of the time was spent in various games in and around the excursionists' platform on the promenade. The hour for departure arrived all too quickly and a start for home was made shortly after 8 o'clock, via Larne. The outing was thoroughly enjoyed by everyone and voted one of the best we have had.

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Bangor.—On Thursday, July 17th, the congregation received a great blow in the death of Mr. George M'Murray. Not only have we lost our leader but every individual member mourns the loss of a real friend. Great as our loss it is as nothing to that of Mrs. M'Murray. The heart-felt sympathy of each one is with her in her hour of trial. Surely the best way to show our respect and perpetuate his memory is to establish in Bangor on a solid and permanent base the cause he had so much at heart. On Sunday, July 20th, the opening service in the New Meeting House at Newtownards was attended by a party from Bangor and received a warm welcome from Mr. Tilson and the members of the congregation. We take this opportunity to congratulate them on their fine achievement and to wish them every success in the future. Our services are held every Sunday Evening at 7-30 in Thompson's tea room, Main Street, Bangor.

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Comber.—The Annual Floral Services were held on Sunday, June 29th, the minister officiating. There was an excellent attendance of scholars at the Morning Service, each scholar carrying a bunch of flowers which were placed on a table before the pulpit. The flowers were forwarded the next day to the Children's Hospital, Belfast. All the music, which included an anthem and a quartette, was rendered by the scholars in splendid manner. Special Collections were taken up on behalf of the Sunday School Funds. We extend our hearty congratulations to Miss Margaret Orr, the daughter of our esteemed Hon. Secretary, Mr. J. M. Orr, Ballystockart, on her success in gaining two scholarships, one in music and another in botany, at the Alexandria College, Dublin. We wish her all success and further Honours in her studies.

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Downpatrick.—The Sunday School and Congregational Excursion was held on July 17th, at Newcastle. After assembling at the church the company, headed by the Hollymount Pipe Band, marched to the station in old-time fashion. On arriving at Newcastle they proceeded to the pavilion for refreshments, thence to the field, where young and old were soon engaged in joyful recreation. At 4-30 a return was made to the pavilion for tea, the catering for over 200 persons being carried out in excellent fashion by

Mr. George Stewart, the Royal Bakery, Belfast. The party then proceeded to the sandbanks adjoining the Slieve Donard Hotel, and here, amid glorious sunshine, some engaged in trials of strength and skill, others ventured into the briny shallows, whilst others contented themselves with looking on. On returning home, all marched to the church, where Rev. J. Begg gave a well-merited word of thanks to the band for their services, and called for cheers for them. The singing of the National Anthem brought a most enjoyable day to a close. The arrangements were in the capable hands of Messrs. John Cochrane, Hugh Dickson, J.P., and Joseph Newman. The thanks of the congregation are due to the Collectors :—Miss Nora Patterson, Miss Madge Huddleston, Miss Alice Robinson, Miss Martha Moffett, Miss Margaret Espie, Miss Annie Kinnear and Mrs. J. Newman.

* *

Glenarm.—With deep regret we record the death on Thursday night, 10th July, of Miss Lizzie Robinson, only daughter of the late Mr. and Mrs. John Robinson, at her brother's residence, Mark Street, Glenarm. A young woman of splendid physique, Miss Robinson was cut off in the prime of life, after a protracted illness, during which she was tenderly nursed by her niece, Miss Annie L. Robinson. By the passing of Miss Robinson, this congregation loses a useful member, who, while health permitted, attended the weekly service for praise and prayer with unfailing regularity. She was a member of the choir, a collector, and, for a short time, Local Treasurer of the Orphan Society. The funeral, which took place on Saturday afternoon, 12th July, was large and representative of every denomination in the district. Prior to the interment in the Old Meeting House Green, her minister conducted a short service at the house in Mark Street, in the Meeting House, where the hymn was sung, "Another from our band is gone" and also at the graveside. At the close of the service, Mrs. R. N. Green, who presided efficiently at the organ, played the "Dead March in Saul." We tender sincere sympathy to the relatives in their bereavement.

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Mountpottinger.—The Annual Floral Services were held on June 22nd, when Rev. A. M. Bell, B.A., of Ballyclare, was the preacher for the day. Notwithstanding the backwardness of the season there was an excellent display of flowers and the Church looked very attractive. From various causes the attendance, in the afternoon especially, was not up to the usual standard, which is a matter for regret. We are happy to be in the position of being able to report that Mr. John Allen, who has been lying in the Royal Victoria Hospital, for several weeks, with severe injuries to the head caused by being run down by a motor lorry when cycling in the Ballyhackamore district, is now making satisfactory progress towards complete recovery.

Mountpottinger Unitarian Church

Request for Photographs or Documents.

In January next the Mountpottinger Congregation will have worshipped on the present site for fifty years and in connection with the Jubilee Celebrations the Commttee anticipate issuing an illustrated Souvenir and have appointed certain members to co-operate with the Minister in preparing such publication.

Perhaps some of our friends in other Congregations will have in their possession certain old photographs or newspaper cuttings, etc., which might reasonably prove of great assistance in compiling.

If our surmise is correct it is requested that the owners will place themselves in touch with Rev. Mathew Watkins, 4 Bathgate Drive, Strandtown.

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